

171 children raised under the German authoritarianism of the turn of
 858 the century did not seem as "grownup." The attitude of the Indian
 child, [127:235] however, is determined not only by the freedom
 he enjoys along with many neo-Brazilian children, but also by two
 other factors which make him more like the adults: (1) among the
 [857] Indians, the activities of the child are much closer to those of the
 adults than among us and are never different in type from the work
 of the parents; (2) from the earliest age, the Indian child owns
 [121] individual property which he and he alone may dispose of as he
 wishes.

857 We have already alluded above to the strict respect shown for
 969 the child's property. As far as work is concerned, it may be said
 422 that the Tapirapé children learn adult work through play. The boy
 of three already has a small bow and arrow, the size of which corre-
 sponds to his size. The girl of three already has a small sifter,
 the size of which corresponds to her size. Thus, the two of them
 go fishing like a grownup couple, with the little man shooting the
 fish and the little woman gathering them in the sifter. Naturally,
 the size of the fish is also in proportion to the size of the fishermen.
 When they return home, they put the little fish in the embers and
 roast them. Then they eat them, thus showing that a Tapirapé
 of three already knows how to take care of himself. As the boy and
 girl grow, so do the bow and sifter, until they become a man's bow
 and a woman's sifter when their owners reach puberty. This ap-
 plies to all the implements used by these Indians, namely, clubs,
 baskets, pestles, spindles, and other utensils. This, however, does
 not mean that prior to puberty the boys participate in the economic
 life to the same extent as the girls, who often, while the boys loaf,
 help their mothers from a tender age according to their strength
 and to the capacities of their years and thus constitute an increasing-
 ly productive element.

857 Naturally, Tapirapé children imitate grownups in areas other
 than work. They soon learn the so-called automatic smile that
 • [201] characterizes those Indians, a certain coquettishness, and what stirs
 most vividly the soul of their tribe, that is, dances and songs. I
 saw boys from four to seven years old making dance masks for
 themselves with wild-banana leaves, put them on their heads, and
 then dance and sing in a manner corresponding to the type of mask
 used. In the Karajá village of Santa Isabel, I witnessed similar
 scenes in 1947.